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which the devotee answers every objection to the rationality of its stories by exclaiming, "Great is Rama!" Or it may be the Christian dogmatism, concerning which church fathers have spoken, "I believe because it is absurd," or, "It is true because it is impossible." But in neither case is true philosophy possible.

Mr. Driscoll has read widely. His knowledge of Greek philosophy is not at first hand. At any rate, it is imperfect. His knowledge of German and of British and American writers is more complete, and he often gives a clear and well-expressed synopsis of their positions, though his external point of view makes his statements generally inadequate. A suspicion of this ought to arise in the mind of anyone who finds that he can say regarding the views of the principal adherents of the theory of evolution—Spencer, Huxley, Tyndall, Tyler, Réville—only this: "It is sufficient to indicate these views. To the thoughtful student no refutation is needed. They are as shallow as they are blatant" (p. 50). This is not criticism, but cursing; and, though a method of argument in vogue in the Middle Ages, it is now discarded by all who desire to appeal to educated men. Mr. Driscoll professes to take as his master Aristotle, supplemented by St. Thomas. A proper appreciation of Aristotle would enable him to understand the province of philosophy. A sentence which he himself quotes would be a useful guide: "Plant the ship-builders' skill within the timber itself," writes Aristotle, "and you have the mode in which nature produces." Along that road we reach natural supernaturalism.

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SPENCER AND SPENCERISM. By H. MACPHERSON. New York: Doubleday, Page & Co., 1900. Pp. vii + 241. \$1.25, *net*.

THE philosophic as well as the general reader will welcome Mr. MacPherson's clear, concise and sympathetic volume. In indicating the course of thought the divisions of the book will be followed. In chaps. 1, 2, and 4 Mr. MacPherson draws a clear and interesting sketch of the ancestry, upbringing, training, intellectual companions, struggles, and mental development of the synthetic philosopher. Chap. 3 is very instructive, inasmuch as it shows in a convincing manner how the principles developed in his *Social Statics* appealed more and more to Mr. Spencer's mind, until, in connection with far-reaching

inductive studies, they gave the clue to his complete system. Chap. 5 exhibits Mr. Spencer's principles as applied to the conception of the cosmos. From this basis chaps. 6 and 7 work out the application of natural and mechanical principles to the explanation of life, mind, and society. Chap. 8 sets forth the conception of industrial development as fundamental to the life and progress of society. Chaps. 9, 10, and 11 indicate in detail the bearing of industrial activity upon the development of political, ethical, and religious institutions. Chaps. 12 and 13 deal with the philosophic and religious aspects of Spencerism. These are the weakest in the book. The defects, however, are mainly the defects of the system which Mr. MacPherson expounds.

Mr. Spencer's system will remain as the exponent of the analytic scientific method. That method starts from effects as products. It then analyzes them out into their component factors and the form of combination which unites these factors. By so doing it finds that quality disappears into quantity, the heterogeneous into the homogeneous. Matter and motion operating according to mechanical principles are the last words of science. The complementary point of view, which would interpret causation teleologically as well as mechanically, is ignored. Further, from Mr. Spencer's point of view matter and motion are but symbols of reality. The final question as to the nature of the real is metaphysical. But for metaphysic neither Mr. Spencer nor Mr. MacPherson has any particular regard. According to them, knowledge is entirely relative. What exactly is meant is not clear from any Spencerian treatment. One could wish for a more thorough treatment of the function of knowledge. As it is, one is left with the feeling that science is left hanging in the air, for symbols which fail in controlling their objective are not symbols at all. The treatment of the idealistic constructions of the absolute is interesting and suggestive, although it fails utterly to grapple with the problem at first hand, as is done in such a work as Mr. F. H. Bradley's *Appearance and Reality*.

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INTRODUCTION TO ETHICS. By FRANK THILLY, Professor of Philosophy, University of Missouri. New York: Charles Scribner's Sons, 1900. Pp. xi + 346. \$1.25.

PROFESSOR THILLY has previously translated Paulsen's *System of Ethics*, and now presents a similar manual, which, so far as its standpoint is concerned, is essentially that of Paulsen. This standpoint is,